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Reverence for Law

IN his farewell address General Washington said "The constitution which at any time exists, until changed by the explicit and authentic will of the whole people is sacredly obligatory on all." This is but a more modern expression of David's: "The Lord forbid that I should stretch forth mine hand against him seeing he is the anointed of the Lord." It is the republican expression of Paul's: "He is the minister of God to thee for good." It is simply the Christian attitude toward all law except that which contravenes the commands of the Almighty and undertakes to compel men to act contrary to his recognized will. There the Christian attitude is as Peter said: "We ought to obey God rather than men."

Today it is the advocates of license, appetite, greed and vice who are advocating and stressing this fundamental reservation against the sacredness of the law as duly enacted by the American people. Where is the Satanic quirk in the logic by which the protagonists of appetite reach the conclusion that it is a religious duty to resist and violate this beneficial law of America?

The answer is that following appetite rather than reason, science, and the Word of God, they have been led to believe lies and advocate what is essentially vicious and reactionary.

Their fallacy lies in the fact that they assert and insinuate falsehoods to support

"Let reverence for law become the political religion of the nation."

ABRAHAM LINCOLN

every position they take. Their weakness lies in the fact that their judgments are not in accord with either science, history, present experience or the Word of God. Their hypocrisy lies in the fact that they are not willing to give the law a fair trial. Their folly lies in the fact that they are driven to the use of puerile, shifty, contemptible arguments to sustain this revolt against the law. Their sedition lies in the fact they are not willing to submit to a law passed in an orderly way and sustained by the highest civil authority, not because it commands them to do a wrong thing, but because it restrains their alcoholic appetites. It is against such shifty, selfish, perverse and contemptible reasoning and revolting that almost every reputable Christian teacher from Paul to the present day has protested and urged respect for civil law as a sacred Christian duty. We stand with Paul and Washington and Lincoln.

The amendment and its supporting legislation are good laws. They are necessary laws. They are Biblical laws and soundly ethical in principle and effect. They are succeeding and are beneficial in proportion to their observance and enforcement. They are deserving of respect and by the providence of God and the stamina of the American people will finally triumph and through economic necessity will become the pioneers that will lead the world to a state of sobriety.

Newspaper Reactions to the President's Address

THE address which President Hoover made before the Press Association in New York City recently was a direct appeal to the newspapers of the nation to get behind the laws of the country and help create respect for and obedience to them. It was a brief, forceful, clean-cut appeal to this potent element in our national life to help him in what he considers the major task of his administration. It is decidedly interesting and instructive to analyze the reactions which this appeal produced in the minds of the men who control the daily press of America.

General applause mingled with a few sibilant protests would aptly characterize this reaction. The great majority of the dailies approved its sentiment and the wisdom that prompted it, and evidenced their intention of responding favorably to this request for patriotic service. Even the New York Times, which has not of recent years been favorable to prohibition, said, "The president's attitude as he defines it, is so earnest and rational that his speech is bound to quicken and direct American thought and sentiment on this vital matter everywhere throughout the land." All over the country the independently owned papers echoed in some form or other this praise. Probably three-fourths of the great dailies welcomed it and heartily seconded the president's effort.

But not so with the bulk of the New York dailies. The New York World, The Herald Tribune and the Brooklyn Citizen took exception to the president's declaration that only 8 per cent of the convictions for felony grew out of the Eighteenth Amendment. They declare, using the language of the Brooklyn Citizen which is briefest, "Prohibition is the real reason why there has been an increase in lawlessness." Of course these editors know, as well as any of us, that there are no more violations of the Volstead Act than there were of the regulatory laws before the enactment of Prohibition, but of that they prefer to seem blissfully ignorant. That is the New York psychology. But the worst transgressors against common decency and true Americanism have been the Hearst and the Howard chains of papers. Hearst ran a full page signed editorial in all of his

twenty-eight papers and it was reproduced in all of the Howard papers which really means that the views of these two men were megaphoned to the whole nation. In this editorial he compares the violators of the American prohibition laws with the Boston Tea Party men and declares the prohibition laws utterly unworthy of respect. He misrepresents the Jones Law so flagrantly that the wilfulness of it is evident to all. He calls the president's speech "a blank cartridge fired at a blank target." But the crowning piece of asinine insolence is the following; "Surely there is something the matter with the law when a cossack crew of enforcement officers violate all popular rights and liberties and break into a man's house on a warrant obtained on perjured testimony and beat him into insensibility and shoot his wife to death as she sits at a telephone trying to get help for her husband." Thus he plays up the De King case. More false statements could hardly have been crowded into a brief paragraph if the Father of lies himself had written it. In the first place the men who figured in this case were not primarily prohibition enforcement officers but deputy sheriffs acting under the Illinois state law. Next, the men did not break into the house but entered in an orderly manner. Third, De King entered the room where they were, armed and fired his gun to intimidate the officers. Then they knocked him down. His wife left the telephone and reached for her husband's gun and was shot evidently through fear of what she would do, and which the boy of the family did do because overlooked in the melee. The grand jury in wet Aurora refused to indict the deputy sheriff and intimated that De King was himself responsible for the death of his wife. De King had a criminal record as a bootlegger. The warrant was secured under the Illinois law and not under the Volstead act. Yet this marplot of American life misrepresents every fact of this case in order to bolster up his malign propaganda. The only fact that presents any semblance of humor in the caste is that Hearst has always defeated every cause he ever espoused and this will probably be no exception.

The chain of Howard editors

represented by such papers as the Pittsburgh Press and the Cleveland Press have been little better than Hearst, and clearly reveal the fact that they have set out to destroy prohibition if it can be done, by fair means or foul.

As to the foreign language press of the large industrial centers, they have very generally taken the personal liberty-to-drink, un-American, wet attitude which as the Chicago Evening Post put it "deliberately distorts the issue and befogs the vision of the public."

The study of this reaction coming as the data does, simultaneously with the disclosures of the attempt of the so-called "Power Trust" to acquire a chain of dailies, impels one to the conclusion that these monopolies upon the distribution of knowledge and information will have to be broken in some way in the interest of the public welfare. Monopoly by a power trust would be dangerous enough to the public welfare but monopoly by such newspaper editors who seem to recognize no responsibility to God, government or common sense, is far worse. This may be one of the impending struggles for real freedom that confronts the American people. There can be no real religious or political freedom in a democracy where any one man or set of men controls the dissemination of knowledge and ideas. An independent press is the only safety for the American people, is the outstanding impression that is left upon the mind by a study of this press reaction to the President's splendid, patriotic appeal.

Scotland has just lifted herself above Oriental conditions by passing a law that makes the age of 16 the minimum at which marriage can be legally contracted. We could well follow that example in our effort to prevent divorce.

We shall need all known agencies of moral and religious instruction if we maintain progress in our present half-Christianized civilization. All of these agencies will have to work at full capacity and with full efficiency to enable us to enjoy the prosperity of the Kingdom of Christ without being destroyed by it. In fact is not that weakness just what is keeping back the kingdom today?

The Moral Competence of Civil Government

FATHER JOHN A. RYAN of Washington, D. C., recently wrote in the "Commonweal," a Roman Catholic organ, "Whether a particular act of the state itself is contrary to the moral law is a question which must obviously be decided by some other authority than the state itself, since the state has no competence in the field of morals."

This was published as one of his reasons for supporting the contention that "prohibition has no moral foundation" and therefore is not binding. With this latter contention we are not concerned in this article, but simply with the contention that the state has "no competence in the field of morals."

By having no competence Father Ryan may mean one of five possible deficiencies which would if true justify the assertion. Perhaps he may have had in mind all of them. First, that the state has no jurisdiction in moral concerns. That God has not delegated to the state any duty or right to legislate or enforce its will concerning moral matters or to regulate human conduct in moral concerns. But the answer to that is that the Mosaic legislation dealt with moral concerns and Jesus put his authority back of that. All civilized nations since have through their civil governments undertaken to regulate moral conduct. It is hard therefore to believe that this supposed lack of competence lies in a lack of jurisdiction. Second, he might mean that the civil government has no accessible standard of right, by means of which it can measure its legislative enactments. But the answer is that every civil government has three such standards. The first one is God's revealed laws as continued in the Bible. Moses when giving instructions for the guidance of subsequent rulers wrote, "And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the priests, the Levites; and it shall be with him, and he shall read therein all the days of his life; that he may learn to fear Jehovah his God, to keep all the words of this law." He was evidently left to be his own interpreter in applying and adapting these laws to changed conditions. That condition still exists, except that the di-

vine revelation has been considerably amplified, and made more useful. Then the civil ruler has the history of the effects of laws upon national life which is a useful guide and lastly a greatly improved science which reveals what is good for man and what is baneful. The civil lawmakers have all of these standards and no one placed over them to dictate to them the interpretation and application of them to the public welfare. So that incompetence cannot be said to lie in the lack of a standard to determine right or the right to use it.

Third, he possibly may mean that the state has no organs that enable it to function in moral matters. But a glance at our constitutions and laws reveals the fact that the state has taken cognizance of the morality of many acts. It has provided either mandatory laws requiring acts which are morally obligatory or prohibitions to inhibit these which are immoral. It has decided concerning many acts that they are right or wrong and having tested them by all of these standards has commanded the first and forbidden the second. It may not use the language of religion in arriving at these decisions or formulating its enactments but the mental and moral processes are precisely the same as the church uses, to come to the same conclusions for her own ends. Both Congress and the legislatures are continually considering and deciding moral matters. If they make mistakes in the exercise of this police power their enactments are scrutinized by the courts and if the law is immoral it is nullified. There is no lack of moral competence here.

Fourth, his meaning might be that the state is unable to function in passing upon the morality of its own acts. But so far as our government is concerned it does so function continually. It is quite conceivable that popular sentiment might be so divided upon a piece of moral legislation; undecided upon what is right in the premises, that decision is considerably delayed. But let any one propose in any legislature a law which aimed to compel any one to do what the Word of God and social science or experience reveal to be an evil thing and at once the moral obligation is pointed out. Few legisla-

tures have the hardihood to attempt to violate the Christian Standard. If they do make a mistake, as in the matter of granting lottery franchises, the Federal Supreme Court says, "No legislature can bargain away the public safety or the public morals. The people themselves cannot do it, much less their servants." Or in the case of *Calder vs. Bull*, "An act of the legislature, I cannot call it a law, contrary to the first great principles of the social compact cannot be considered as a rightful exercise of the legislative authority." These are certainly instances of the government functioning in judgment of the morality of its own acts. And if it is finally discovered that the constitutions bind it to an immoral or an impotent course in functioning in a moral situation, the people when properly instructed amend them promptly as after the *Dred Scott* decision and in the matter of prohibition. Our government has abundantly demonstrated not only that it has the organic functions for moral decisions but the power to function effectively whenever any moral concern arises, or the people become conscious of any immorality in legislation.

That there never has been any attempt to embody all of the moral precepts of the Bible in moral legislation is very evident. That there ever will be such an effort no one believes. That such a conservative course is eminently wise in that it is far better to leave to voluntary choice whatever does not greatly affect society. But whenever any dereliction of morals becomes a public menace the civil government may be trusted to decide what is right in the premises and embody that decision in positive enactments.

That the government does not undertake to pronounce opinions upon the abstract morality of any act, of course, does not give ground for denying its power to decide in concrete acts. Nor because it has been less frank and vigorous in making such decisions can it be charged with incompetency. The fact remains that it has and does exercise its police power to encourage what is beneficial and restrain what is inimical to society completely refutes this charge of incompetency. For three-quarters

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Death of

Dr. J. M. Wylie

THE sad news of the sudden and most unexpected decease of Dr. J. Milligan Wylie of Oakdale, Illinois, reached us the morning of May 1. With the exception of what had been thought to be but a slight and temporary indisposition he had been until the very hour if not indeed moment of his departure, the morning of April 29, in his usual health and strength. On the day prior to his decease he had occupied his pulpit both morning and evening, preaching in the morning to a full house on the theme "Observance of Law, both Federal and State," a subject suggested by president Hoover's recent address before the Press Association in New York City and in keeping with a general line of thought that had interested him from boyhood. Complaining of a feeling of depression in his chest the next morning, he stepped across the street from his home into his physician's office where he quietly and triumphantly passed away in a few moments with the Psalmist's words on his lips,

"By thee have I been holden up
From childhood's early days;
To thee who gavest me my birth
Will I give constant praise."

Born in Rushsylvania, Ohio, in 1856, educated in the schools of that village, in Geneva College then located in Northwood, Ohio, and in the Reformed Presbyterian Seminary in North Side, Pittsburgh, and ordained to the ministry in New Castle, Pa., in 1883. He served during his public career of forty-six years in six different pastorates, and in his home mission and reform work labored in a full score or more of states. It is of his work in the interests of Christian reformation that we desire especially to speak.

While always deeply interested in the work of personal evangelism Dr. Wylie, with his early training and knowledge of Scriptures, never lost sight of that much neglected half of the gospel which has to do with men in their civil and political relations in life. Consequently he was always deeply interested in the work of National Reform, giving to it much of his valuable time, thought and energy, in connection with his pastoral and other work. In every movement looking toward the recognition of Jesus Christ by our nation as her rightful King and Lord he manifested the deepest interest. While in the pastorate in Colorado he was chiefly instrumental in securing the passage of a law for the better protection of the family life against the perils that threaten it from the all too prevalent remarriage of unscripturally divorced persons. When Oklahoma was framing her constitution he led in a state-wide movement to secure in this document a Christian recognition. When a pastor in Kansas City, Mo., he took a very active part in the campaign to safeguard constitutionally the reading of the Bible in the schools of Missouri. And during his last pastorate of five or more years in Illinois he labored assiduously to secure legislation that would place the Book of Books in every school-room in the State. With the approval and cooperation of The National Reform Association of which he had been a lifelong member and oftimes official representative, he was at the time of his death the field secretary of "The Association to Promote Bible Reading in the Public Schools of Illinois." Upon hearing of his sudden departure the president of this association wrote our Pittsburgh office as follows: "The news of the death of Dr. J. M. Wylie has filled my heart with intense grief. Little did I dream that his life would be cut short so soon. He who was the leader in our great movement has been transplanted to the triumphant church. Dr. Wylie and I were staunch friends. I had learned to appreciate him most exceedingly. The mighty among us have fallen but the Lord's will be done."

In his numerous writings and public addresses and in the many conferences and conventions attended and oftentimes promoted by him—and in the interests of a distinctively Christian citizenship—Dr. Wylie was perfectly at home. And while his work in behalf of the great cause in which he was so

deeply interested was at times exceedingly strenuous, yet it was always a great joy to him which stimulated him more and more to even greater effort. In his death The National Reform Association and the great cause which it seeks to promote have sustained the loss of a true and devoted as well as efficient friend and laborer. We can but pray the Lord of the Harvest to raise up others, and that right speedily, to take the place of his servant whom he has called to his reward.

To his surviving partner in life and two married daughters The Christian Statesman extends sincere sympathy and an assurance of prayerful interest.

"The Fight Has Just Begun"

The Michigan Christian Advocate, which goes into 17,000 Methodist homes in Michigan, has given splendid support to The National Reform Association and the Michigan Citizen's Committee on the Bible in the Public Schools in the Michigan campaign to secure the passage of the Harnley Bible Bill which was before the recent session of the Legislature. Several strong articles in favor of the use of the Bible in the public schools have recently appeared in The Advocate. In the May 2nd issue there is given a full account of the efforts to secure the passage of this bill and of its defeat by the narrow margin of 44 to 46 votes in the House. The following appeared under the heading "The Fight Has Just Begun."

"What next? Will those who believe that the Bible should be in the public schools lie down and quit? They will not. 'We have just begun to fight,' say the leaders. In fact, they feel encouraged. The last previous time a bill to authorize the Bible in the public schools was introduced, it did not get beyond the committee stage. This time such a measure lacked only two votes of passing the house.

"A meeting of the Michigan Committee on the Bible in the Schools, already referred to, will be called at an early date, and a new movement started to secure legislative sanction for the use of the Bible in the public schools. Less than that is not to be accepted by the Christian people of Michigan. That the Book of Books, not only the greatest literature of the ages, but the supreme authority for

moral conduct, shall be ruled out of the public schools of a Christian commonwealth, or shall be there without authority and by mere tolerance, is not to be thought of. Such cities as New York, Boston and Baltimore (by the way, these are the strongest Roman Catholic cities in the country) have Bible readings in the public schools. If they can do it, why not Michigan?

"And to limit the use of the Bible in the schools to daily readings is a very narrow position to take. To exclude class study of the Bible, when any and everything else may go into the curriculum, is inexcusable. In such Michigan cities as Kalamazoo, Flint, Highland Park, Traverse City and others, Bible study classes are carried on, and with no open objection. It should be made possible throughout Michigan, with legislative sanction. Let us not forget that our Constitution has for its foundation the immortal declaration that 'religion and morality,' as well as knowledge, 'are necessary to good government and the happiness of mankind,' and 'shall forever be encouraged.'

Those Cigarette Adds

Exploiters of human weakness never seem to have horse sense. The same psychology which obsessed the alcoholic minds of the leaders of the liquor manufacturers and distributors seems now to possess the manufacturers and distributors of tobacco. Especially is this true of cigarettes.

The fact that the Young Men's Christian Association fell for the "fags" during the war and that Christian people and scientific workers remained silent during those abnormal days, seems to have given them the impression that the highway is open and all speed laws off, and that they can go on the supposition that "the sky's the limit."

When handsome young women first appeared in the cigarette adds on the roadside billboards we predicted that they would be smoking shortly. But we never dreamed that the advertisers would go to the extent recently displayed in the radio announcers stunts and claim both medicinal and food values for the smoke of tobacco and paper.

As is usually the case this seemed to be a policy that brought success. Women and girls took up smoking. The increase in the use of the cigarette was enormous.

"The Michigan Citizens' Committee on the Bible in the Schools comprises some of the best known people in Michigan, among whom are such Methodist ministers as M. S. Rice of Detroit, G. H. McClung of Grand Rapids, and Frederick Spence of Jackson; such Methodist laymen as Mayor Elvin Swarthout of Grand Rapids, Judge Kelly S. Searl of St. Johns, Jacob Kindleberger of Kalamazoo, Mayor L. F. Troyer of Lansing, and Edwin Bond of Detroit; Dr. J. A. Vance of Detroit, Presbyterian; Dr. H. C. Gleiss of Detroit, Baptist; Dr. E. W. Bishop of Lansing, Congregational; other such laymen as R. E. Olds, Lansing; Judge C. B. Collingwood, Lansing; Mayor Manly Hoffman of Jackson; former Congressman Gerrit J. Diekema of Holland; Dr. A. G. Studer, General Secretary of the Detroit Y. M. C. A.; Dr. E. W. Halpenny, General Superintendent of the Michigan Council of Religious Education; Mrs. E. L. Calkins of Ypsilanti, Honorary President W. C. T. U.; Mrs. Huntley Russell, President of Republican Woman's Club, Grand Rapids, and others."

Now the reaction has set in and our hope is that it will be violent enough to bring something like sanity into this business and such restrictions as will compel truth, decency and a substantial regard for the public welfare.

The first signs of this reaction were when Women's Clubs and Ministerial Associations began to pass resolutions condemning this fallacious propaganda. Then the Radio Commission notified certain broadcasting agencies that their licenses were in danger unless they confined themselves to the truth in such advertising.

The Michigan legislature at its recent session passed a resolution censuring the tobacco companies for their advertising as it is now appearing in the magazines and newspapers and on the billboards. The resolution declared that it is insidious propaganda not within the bounds of legitimate advertising and is harmful to the youth of the state. The Methodist Episcopal Board of Prohibition and Public Morals has taken action condemning these practices and advising rigid prohibition of sales of cigarettes to minors. The latest is that the Outdoor Advertising Association of America has put the ban on the pictures of women smoking. A single firm which does

\$12,000,000 business annually with them has been advised not to submit that sort of pictures in the future.

Next we look for a considerable increase of "No Smoking" signs in the hotels and restaurants and the appearance of restrictive laws placed upon their sales. Not even the Civil Liberties Union can call us fanatical when we say that we shall welcome any reasonable restrictions upon this exploitation of the youth, and support them.

The Bible in the Schools

Let us look at the child in the public school. The teacher is, or should be, the example which the child may follow. The spirit of the school should be Christian. The general principles of conduct and the whole tone of the school should be that of a group of boys and girls who are growing up in a Christian nation and expect to do their part to keep it Christian; in other words, we may say that the school should take Christianity for granted. Why discriminate the Bible and Bible history, which is as authentic as any history?

We teach our boys and girls secular history, but when it comes to Bible history, we, citizens of a Christian nation, say no! We must not teach the Bible in the public schools because some agnostic or ignoramus might be offended. We, citizens of a republic founded by our forefathers on Bible principles, are afraid to teach the Bible, the foundation of true liberty and the best civilization, to our children.

If we can overcome the fear of offending, we shall be able to teach Bible history and the history of Christianity in our public schools, in a way which will supplement the work of the home, the church, and the Sunday school, and also give some knowledge of the Bible to boys and girls who never enter church or Sunday school. In addition to this general Bible study, every boy and girl should be able, at his entrance into intermediate school, to repeat the Ten Commandments, the first and twenty-third Psalms, and selected portions of the Sermon on the Mount; these contain nothing which any sect or class of Christians find objectionable.

—E. D. Newcomb,
Jackson, Michigan.

Association Activities

Dr. William Parsons recently made high school commencement addresses at Deerfield and Waynesfield, Ohio.

During the month of May Prof. Dickason gave 18 high school commencement addresses. Most of these addresses were in Ohio.

On May 7th Dr. W. S. Fleming and Dr. R. H. Martin attended the meeting of the Michigan Citizens' Committee on the Bible in the schools at Lansing, Michigan. This committee consists of about forty representative citizens of Michigan who have been cooperating with The National Reform Association to secure the passage of the Harnley Bible Bill and the larger use of the Bible in the public schools of the state. The committee unanimously decided to continue its co-operation with The National Reform Association and to carry forward an educational campaign throughout the state for the next two years, to secure the introduction of the Bible into the public schools wherever possible, and prepare the way for introducing into the next Legislature a bill for Bible reading and Bible teaching in the public schools.

Winona Lake Program

For many years The National Reform Association has had a prominent place on the program of the Winona Lake Assembly, Winona Lake, Indiana. For the past two years speakers of the Association were on the daily week-day program of the Assembly from its opening until the beginning of the Bible Conference, a period of some six weeks, closing with a four-day Christian Citizenship Conference and making over fifty addresses in all.

Arrangements have been made for the carrying out of a similar program for this summer. Beginning July 10th and continuing until August 3rd, speakers of the Association will be on the daily program of the Assembly at the ten o'clock morning hour speaking on various phases of National Reform work. These addresses will be made mainly by those who are giving their entire time to National Reform work and who are spe-

cialists on the general subjects they will discuss.

From July 10th to July 27th the addresses will be made by Prof. J. H. Dickason and Dr. William Parsons. Prof. Dickason will come first and will speak on the general subject, "Young People and Tomorrow." Dr. Parsons will discuss the general subject of "Religious Liberty and Its Implications." Dr. W. S. Fleming will speak the week of July 29 to August 3rd on "Religion and Morals in Public Education." He has arranged to have Prof. E. E. Fell, Superintendent of Public Schools, Holland, Michigan, to make an address during this week on "The Bible in the Schools" and will probably have Prof. E. H. Drake, Superintendent of Public Schools, Kalamazoo, Michigan, to make an address on the remarkable work in Bible education which is being done in the schools of Kalamazoo. The addresses of the week from July 5th to 10th will be made by Dr. R. H. Martin, President of The National Reform Association, on the general subject, "The Sabbath."

A Christian Citizenship Conference will follow, Monday to Thursday inclusive, August 12th and 15th, during which the entire morning period will be occupied. The program for this Conference is not yet completed but already some outstanding speakers have been secured and a program fully up to the high standard of former years is assured. Among the speakers will be Hon. Louis E. Graham of Pittsburgh, Pa., who was on the program last year and who made such fine addresses on Law Enforcement that he has been secured to discuss this subject again this year, and also Mrs. E. L. Calkins, for twenty-one years President of the Michigan State W. C. T. U. and now its honorary President and who is also an honorary Vice-President of The National Reform Association. A fuller account of the Winona program will be given in the next issue of The Christian Statesman.

We hope that many of our Christian Statesman friends will spend at least a part of their vacation at Winona this summer and take advantage of the opportunity to hear the National Reform cause discussed by its ablest representa-

tives and also of the many other fine opportunities of the notable Christian Assembly.

Mrs. Shepard's Letter

The activities of the Church of Jesus Christ of the Latter Day Saints (Mormons) to establish the authenticity and divinity of "The Book of Mormon," becomes a little more brazen month by month. In their articles of faith, number eight, it says: "We believe the Bible to be the Word of God as far as it is translated correctly, We also believe the Book of Mormon to be the Word of God." They openly proclaim a right to **reservations** as to **incorrect translation of the Bible**, but they make no reservations as to the Book of Mormon on the ground of incorrect translation. They admit that the Bible, in its original form, contains the Word of God, but **they have Scriptures already published and others are yet to come** which are of as much importance as the Bible.

I quote from a speech recently given in the Mormon Tabernacle, Salt Lake City, Utah, by **one of the twelve apostles (?) of the Mormon Church**. He says: "His church from the beginning has been assailed for its teaching and practices, (the main attack having been made on their polygamous teachings and practices) and one of the chief items that has brought persecution has been their belief in the divinity of the Book of Mormon." He claims that no attack has ever been made upon **that book** that has not been successfully met and refuted. He read extensive excerpts from articles for and against the authenticity of the Book of Mormon, from the works of historians and archaeologists and from current magazines concerning the ancient inhabitants of America. He says that modern discoveries substantiate the divinity and authenticity of the Book of Mormon, and one by one all objections are being met and proof is being brought to light that **every statement in the Book of Mormon is true and is the Word of God to His people**.

I fear, with all of his explanations the world, at large, will still continue to scoff at their so-called sacred book written from golden plates, and the day will never come when the Latter Day Saints will be able to establish in the minds of thinking people the authenticity of this book which the world has ridi-

culed as "The Mormon Bible" or "The Golden Bible" for more than a hundred years, and which many writers have exposed as the stolen Spaulding writings.

A clipping from Los Angeles, California, tells of the dedication recently of the new three hundred thousand dollar Hollywood Stake Tabernacle at which Heber J. Grant—the prophet, seer and revelator—presided. The new church is located in one of the most beautiful residential sections at Manhattan and Country Club Road, and is considered one of the finest edifices ever erected by the Mormons. It will accommodate more than one thousand persons in the amusement hall alone.

I wrote my impressions of the growth of Mormonism in California, to one of our Utah ministers and he replied, "I am glad the Mormons are scattering. One more in California means usually one less in Utah. It is good for the churches outside to have to meet the Mormons, and it is good for the Mormons who settle where they are in the minority. If the Mormons were scattered as are the Presbyterians and Methodists, they would soon go into the solution or the most of them would within a generation." I thought his reply was rather philosophical.

The work goes on in Maryland and West Virginia with interest growing daily as the truth is unfolded to the Christian people. Mrs. Pritchard is now busy in Pennsylvania, and for a month or more we shall carry the message into some of the places where the Mormon elders have been most aggressive.

A week in Washington—much of the time spent in Congress—gave us a new outlook and a new vision. God works in a mysterious way with lands and people.

Michigan Campaign Will Continue

The Harnley Bible Bill before the Michigan Legislature was defeated in the House by the narrow margin of a 44 to 46 vote. While this means failure in the immediate achievement of the objective of the Michigan Campaign of the past four months, conducted by The National Reform Association and the Michigan Citizens' Committee, on the Bible in the Public Schools, nevertheless the campaign has resulted in decided progress in the movement to secure the use of the

Bible in the public schools of the State. Bible bills before former Legislatures of the State never succeeded in even getting out of Committee. This bill passed muster in three Committees, was discussed on at least three occasions before the House and at first there seemed to be good reasons for the hope that the bill might become a law.

Probably the holding up of the bill in the office of the Attorney General of the State for an entire month contributed largely to its defeat. The trouble appeared to be with an assistant in the Attorney General's office to whom matters pertaining to school legislation are referred. Finally the Attorney General's office ruled favorably on Bible reading and on release time for religious instruction but omitted all reference to Bible study in the public schools. For this reason this most important feature of the bill was eliminated before it was voted on.

The educational campaign carried on in connection with the effort to secure the passage of this bill was extensive and will bear fruit. The Lansing Conference on Religion and Morals in Public Education made a deep impression. Many thousands of letters, much informing literature and five thousand copies of a special issue of The Christian Statesman devoted to the Michigan Campaign were sent from our office to representative Michigan citizens. Through this means and the attention given the bill by the daily and religious press of the State, the people of Michigan were made aware that a movement was on to have the Bible read and taught in the public schools of the state.

A most encouraging feature of the campaign was the large measure of cooperation given by representative citizens and organizations of the State. The Michigan Citizens' Committee on the Bible in the schools, consisting of some forty representative citizens selected by authorization of the Lansing Conference, gave much help. The State Religious Education Association endorsed the bill and its General Superintendent, E. W. Halpenny, is a member of the Citizens' Committee. The Lord's Day Alliance of the state gave much help, its General Secretary, Dr. M. W. Womer, giving eighteen pages of an issue of the Michigan Lord's Day Leader to the promotion of the campaign. The Baptist State headquarters sent out a letter to all Baptist pastors

of the state urging support of the bill. Rev. Charles P. Andrews, chairman of the Committee on Christian Education of the Lansing Presbytery of the Presbyterian Church, sent out a letter of similar import to the Presbyterian pastors of the state. The Michigan Christian Advocate by its advocacy of the bill brought support from the Methodists of the state. Mrs. E. L. Calkins, Honorary President of the State Woman's Christian Temperance Union, Prof. S. A. Graves, teacher of Bible in the Highland Park High Schools and others, gave valued help. The campaign has thus secured cooperation from a large number of individuals and organizations in the state and given the movement to put the Bible in the schools of the state a momentum which it never before had.

Following the defeat of the bill, a meeting of the Michigan Citizens' Committee on the Bible in the schools was held at Lansing on May 7th. After full discussion it was decided that the campaign should go right on without interruption, the Michigan Citizens' Committee and The National Reform Association cooperating as heretofore and inviting the help of other organizations favorable to the movement. For the next two years an educational campaign is to be carried forward. This campaign will have as its objectives:

First, the introduction of the Bible, for reading and study, wherever possible in schools in local communities of the state.

Second, the strengthening of public sentiment on behalf of the use of the Bible in the schools of the state.

Third, preparing the way for the introduction into the Legislature two years hence of a bill for Bible reading, elective Bible study and release time in the schools of the state. Consideration is also to be given to the matter of securing a court decision on the constitutionality of non-sectarian Bible teaching in the schools.

For the past eight years The National Reform Association has conducted an extensive educational campaign in Michigan. Its representatives have spoken in more than 200 cities and towns of the state, making over 600 addresses nearly all of them on the Bible in the public schools. No state of the union has made as great progress within this period in the use of the Bible in its schools as Michigan. Eight years ago there were very few Bibles in Michigan schools.

The replies received from Superintendents of Schools in response to a questionnaire sent out from our office recently, indicate the Bible as now being widely used in Michigan schools. Of the 133 from whom replies were received 76 said the Bible was read in their schools and 37 that elective Bible study courses were offered in their high schools. What is being done in the study of the Bible in the schools of Highland Park, Kalamazoo, and a good number of other cities in Michigan is remarkable and is blazing the way for a like use of the Bible in the schools throughout America. The teachers of Michigan and its school authorities deserve great credit for this progress. Many factors have doubtless contributed to it but the educational work of The National Reform Association has undoubtedly had much to do with it.

Dr. W. S. Fleming, Michigan representative of The National Reform Association and specialist in this field of national reform work, deserves great credit for his untiring and efficient labors in carrying forward this campaign. As the representative of The National Reform Association and the Executive Secretary of the Michigan Citizens' Committee, the most of the labor and responsibility of the campaign fell upon him. The program and arrangements for the Lansing Conference were the result of his labors and the large co-operation on the part of the Citizens' Committee and other organizations were due to his efforts.

There is no better field in the country than Michigan in which to carry forward the vital and glorious work of reaching the youth in our public schools with the moral and spiritual ideals of the Bible. There are 900,000 boys and girls in the public schools of Michigan. Probably not more than one-third of these are brought into contact with the Bible by the churches. The only place these 600,000 Michigan boys and girls the church is not reaching can be reached with the great character building matter of the Bible is in its public schools. To place the Bible in all its schools, to secure a clear, statutory basis for its use in the schools, to have it read there daily and its great moral truths taught with basic religious sanctions, surely this is a movement that should command the interest and support of all Christian citizens.

In the Constitution of Michigan there is a secure legal foundation

for this use of the Bible in her schools—"Religion, Morality and Knowledge bring necessary to good government—schools and the means of education shall forever be encouraged." The good results of the already wide use of the Bible in her schools, especially in the Bible study courses, without controversy and friction, has demonstrated the practicability and value of this movement and developed a public sentiment demanding its further extension. Michigan thus has an opportunity to lead the nation in the movement to give the Bible its rightful place in her public schools.

Full steam ahead in the Michigan campaign! Meetings in the interest of the campaign are now being held in the Southern Peninsula. Later in the summer the field of operation will be transferred to the Northern Peninsula.

Catching Up With Moses

We recall that his plan reads, "These words, which I command thee this day, shall be upon thine heart; and thou shalt teach them diligently unto thy children, and shalt talk to them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house and upon thy gates." According to authentic history this plan was given to the Hebrew nation 3,400 years ago and we are just making a new effort after a miserable failure to come up with this ancient sage and statesman in our religious education. Some lagging as the school boy would phrase it.

An adaption of Moses' plan is all that we need to get the best results from either rural or urban homes, and our judgment is that the urban homes need it most. The will to do it is what is most needed. The determination to do it that grows out of a comprehension of the necessity of its being done in the home, and a recognition of the supreme value of home instruction, over all others, in giving a working knowledge of the scriptures.

It will be a happy day for us as a nation when we catch up with Moses both in the practice of home religious education and also in the method of it. But that is

not all that we need by any means. There are a large number of homes in which the parents are deficient in the qualifications necessary to adequately instruct their children. These homes will inevitably pour into the stream of humanity millions of moral and religious illiterates, unless the state, in its public schools, does its full duty by these under-privileged children and imparts to them the moral and religious instruction necessary to make of them governable and self-governing citizens.

The Moral Competence of Civil Government

(Continued from page 3)

of a century the legislatures and the courts have been pronouncing a moral judgment upon the act of exploiting the weaknesses and vices of men for gain and upon the wrong of licensing such exploitation for the sake of revenue and finally the decision has become national and the highest court has declared that prohibition is a perfectly correct and proper exercise of the police power. The judgment has been made final. There is no power on earth except the power that made this decision that can reverse it. Not even the repeal of the Eighteenth Amendment can change that moral judgment.

This brings us to the Fifth and last possible specification of incompetency. Namely that the moral judgments of the civil power have by divine will and revelation been subject to review by a power recognized as above them. This, of course, is what was in Father Ryan's mind and that the Vatican is that power, that as a superruler the final word must be pronounced by the King of the Vatican City. But this is just where the Protestant conception of civil government, as 'derived from the Bible, repudiated the claims of Rome. It is just here that the United States government takes its stand and declares its own competence and acts upon its own conceptions of its rights and powers. It stands by its final decision that the liquor traffic is wrong in principle and detrimental to society and must be stopped. Father Ryan may as well accept this as final. It will make for his peace of mind.